

CHRISTIAN TELESCOPE

UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." *Jesus Christ.*

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Miscellaneous.

FROM THE INTELLIGENCER AND CHRONICLE.

DID YOU EVER EXPERIENCE RELIGION.

"Did you ever experience religion?" said Mrs. Peabody to Mr. Howard the other day, as she accosted him abruptly in the street. "Did I ever experience religion? yes, madam," replied Mr. H. "I have experienced religion a great many times." But a person can never experience religion but once, and it is a humiliating confession to say you think you have experienced it many times, as such a statement shows that you must often have been a backslider. "Perhaps you do not rightly understand me," rejoined Mr. H.—"I look beyond *sounds* to *things*, and when a person proposes a question to me in any intelligible form of words, I endeavor to answer it according to the import and meaning of the language in which it is communicated. You ask me if I ever experienced religion? Religion is goodness. This I am happy to say I have frequently experienced in my intercourse through a long life with my friends, my neighbours and my fellow creatures generally. I have experienced their kind offices, their friendships and their generous assistance—in short, I have experienced their religion—their goodness as often as I have stood in need of the evidences of their piety. Nor do I consider it disgraceful to me or to others, that I am able to say I

have many times experienced the benefits of religion from my neighbours."

But this is not such an answer as I wanted, replied Mrs. P. evidently out of humor. I want to know,—to express myself more plainly,—if you profess to be an experienced man in religion? "Why as regards this question, Mrs. P., modesty in me would dictate silence; but as you appear very anxious to know what does not particularly concern you, I will say, I think I may affirm, that I am an experienced man. Before you was in your cradle, madam I studied the sacred scriptures with deep and solemn interest, and for fifty years at least have sincerely endeavoured to conform to the rules of faith and practice therein prescribed. Experience, I assure you, is a work of time; and those only are experienced in religion who for years have practiced upon its holy and purifying principles. An experienced farmer is one who has long been engaged in agricultural pursuits. An experienced merchant is one who for years has devoted his attention to trade. An experienced artisan is one who is thoroughly versed in mechanical science. And an experienced christian is not one who goes from a merry company to an evening meeting and returns, in the course of an hour or two, half distracted with a fear of hell, but one who has made a steady and profitable advance in the road of duty,—one who understands religion and has long practised its salutary precepts. I think I can say I am somewhat of an experienced man"—certainly more experienced than yourself who was converted only three weeks ago, and have since afforded no great evidence, beyond that which consists in words, of possessing the genuine religion of Christ."

Ah, exclaimed Mrs. P. I see you do not understand me, and it is no use for you to say any thing farther upon the subject.—"Then learn to make yourself intelligible. Leave off your unmeaning cants and employ a language which expresses what you mean, and you may meet with better success in your officious interrogatories, and, withal, obtain for yourself more correct ideas of religion and those who possess it than you now seem to have."

FROM THE UNIVERSALIST MAGAZINE.

RELIGIOUS CONTROVERSY AT SPRINGFIELD.

Messrs Editors,—It may be known to some of your readers that I have recently been engaged in a doctrinal controversy with Rev. Mr. Merritt, of the Methodist connexion. I purpose, with your consent, to give to the public, in your columns, a brief account of the origin, progress, and end of this controversy.

Some time in Oct. last, I was informed that Rev. Mr. Fisk of Wilbraham had said, he intended to come into town, call Br. Merritt, to his assistance, and give me a challenge; or words to this effect. Two days after this, I received a note from Mr. Merritt, stating that he considered the doctrine which I preached, "hurtful to the souls of men," and inviting me to a public discussion of the same. After a short preliminary correspondence, I accepted his challenge on the following terms. He agreed to write his discourses, and put each of them in my hands two days before it was delivered; and I agreed to be ready to reply immediately after the delivery of each. After the commencement of the discussion, he appeared to be disposed to deliver two discourses in one evening, while I could reply to only one. We submitted this matter to a number of our friends, who decided that only one discourse by each should be delivered in one evening. This course was afterwards pursued except that Mr. M. would rise after I closed, and inform the people how far I had done wrong. Mr. M. delivered three Lectures, and four rejoinders to my replies. On reading his first lecture, on a future judgment, I discovered that it was, in a very great degree, a verbatim copy of Mr. Scott's first letter to Mr. Whittemore, published in the 8th vol. Universalist Magazine. At this I was somewhat astonished, as he gave no intimation to me or the audience, of its being borrowed. Of this however, I said nothing until he had written his second lecture entitled "Salvation Conditional," which I found to be copied from Mr. Scott's fourth letter as above. At this time, in consequence of some personal allusions in his previous rejoinder, I considered myself justified in exposing him as a plagiarist. This produced no little excitement. Many of his friends doubted the truth of my charge. At the next meeting he acknowledged the fact, and attempted to justify himself. In replying to this lecture, after using other arguments, I advanced, and defended the doctrine of philosophical necessity; or in other words that God determines all events, and therefore such events must necessarily be accomplished. From this I reasoned that his doctrine of "Free agency" on which he founded the doctrine of "conditions," was false. To this he made no reply at that time, but kept my manuscript with my consent, some weeks, and since he gave notice that our discussion was ended, he gave his reply, and a defence of free-agency. I immediately addressed a note to him, requesting his manuscript for my examination. He refused to comply with my request. I state this fact at you may judge of his fairness in this con-

cern. But to return. He at length produced his third lecture on "Future Punishment," & behold! it was a copy of Mr. Scott's 2d and 3d letters.* By this time I was weary of writing answers to printed letters or lectures, and took the Magazine into the Chapel, and read from it Brother Whittemore's replies to those letters. When I announced my purpose, Mr. M. rose and objected to my reading: accused Br. W. of sophistry, and other things too numerous to mention. I appeared to the congregation, and as they appeared willing, I proceeded in reading. Mr. M. appeared chagrined: and gave notice that he should at the next meeting expose the sophistry, &c of Br. W.—This he attempted to do. I defended the arguments of Br. W. so far as my ability would permit. When I closed, Mr. M. gave notice that the discussion was ended.

It is perhaps proper to mention that Mr. Fisk appeared to take a deep interest in the discussion, and occasionally favored us with some remarks. This, however, was of no disadvantage to me; as the spirit in which they were offered was so evident, that all understood his object, and duly appreciated his remarks.

Whithin a few days Mr. M. proposed, in behalf of his Society, that the discussion should be printed: that I should pay half the expense, and receive half the copies. This I declined, in a note, of which the following is an extract: "As your 'Lectures' are already before the public, in the Universalist Magazine and Zion's Herald—I have no desire to share the expense of another edition. And as they have been ably answered in the Universalist Magazine, I do not conceive it necessary that any further expense be incurred on my part." "I do not feel disposed to suffer my name to be used in asking the public to pay again for Lectures already before them;—or for replies to them,—when, although they have not the same, they have those which are abundantly sufficient."

Thus the matter rests. It would illy become me to speak of the relative weight of argument on the several sides of this discussion, inasmuch as I am a party concerned. I can only say, that so far from being convinced by his arguments, I am, if possible, more than ever persuaded that the doctrine of Universal Grace is easily defended against the attacks of Methodists. Of the weight of his arguments, you can judge, by reading Mr. Scott's letters as aforesaid.

* I would embrace the opportunity afforded me of adding the following note.

At the time the controversy between Mr. Scott and myself was carried on, I was impressed with the belief that he was not the author of the Essays published over his name. I found no fault with him for obtaining the assistance of his ministering brethren, for I had previously advised him to do it, that he might bring forth all the force of his side. He never professed, to my knowledge, to be any thing more than their NOMINAL author. And once being asked by a gentleman whether he were their real author, he declined giving a direct answer. It was my opinion, and that of several of my friends, at the time, that Mr. Merritt though a silent, was a principal agent in that controversy. THOMAS WHITTEMORE,

The above account may be uninteresting—But as various reports, concerning this affair, have gone abroad, I deemed the cause of truth demanded that a correct statement should be given. Yours in the Gospel,

LUCIUS R. PAIGE.

Springfield, January, 1828.

JEW'S SYNAGOGUE AT LEGHORN.

On our return from this excursion, we visited the Jews' Synagogue, which is said to be the most splendid building of the kind in Europe, or indeed in the world. About one third of the inhabitants of Leghorn are of the scattered tribes of Israel. They here enjoy more freedom, or in other words, experience less oppression, than in any other of the Italian cities. Many of them have accumulated fortunes, and liberally contributed to embellish their sanctuary, where they all worship the God of their Fathers. The edifice is two stories high, without much external show, and situated on one of the dirtiest streets in the town. But the interior is both rich and splendid, with blind galleries for the accommodation of the female part of the audience, and a spacious area below for the men. The reading desk rises in the centre, and the Holy of Holies, and the sacred symbols, is a superb shrine erected at one end against the wall.—All the ornaments are of massive gold, of silver and of precious stones. There are no less than *three thousand* lamps, and the flood of light pouring upon so many brilliant decorations, is said to be, on some of the great festivals, almost insufferable. Select passages from scriptures, in the Hebraic character, cover the walls.—The Grand Duke and Dutchess of Tuscany not long since paid the Synagogue a visit and the congregation in return presented the latter with a gorgeous dress, sparkling with the gems of the East. Several natives of Jerusalem, Judea, the shores of Africa, and the Isles of the sea, are here gathered together, and find a quiet asylum.

Carter's Letters.

BRIEF SUGGESTIONS RECOMMENDING THE DIFFUSION OF KNOWLEDGE.

In literature and education the most creditable feature of the present times is their diffusion. In republics this is of immense importance. It may be truly said here, that literature and education become valuable in a national point of view, only as they are diffused. That a few men in a nation, or some one narrow class, like the Egyptian hierarchy, should be very learned, has seldom much effect upon the happiness of the community; sometimes as in the case to which I have alluded, it has a bad effect, by enabling the few to enthrall the many. I might add also that a monopoly of knowledge, like other monopolies, prospers by extinguishing extensive competition. But when the knowledge of useful things becomes general among the people, the knowledge of what is right in government and what is good in morals, as well as the knowledge of those

powers of the natural world which can be rendered subservient to their welfare, it is impossible but that their condition should be improved in every way; impossible but that the least public acts notoriously wrong should be perceived and corrected; but that the mental and moral qualities that are known to be the foundation of happiness should be cultivated; in fine, but that a correct understanding should characterise a nation. Towards such diffusion of knowledge among us, a great commencement and a creditable progress has been made. And the enlightened men, even in such of the States, as have omitted to establish elementary schools—cannot fail to perceive that Bacon is correct in affirming that "*knowledge is power.*" The rising generation however are all taught to read. This is the first step. The next step is to make the proper provision of books. And afterwards to put in operation the best means both to render the access of such books easy to the many—and to animate them with a desire to profit from such instruction. Inequality in the understandings of men is caused by unequal ardour for truth or desire for distinction. *The scarcity of attention is the cause of scarcity of talent.* A people to whom instruction diffused, should impart talent to some and discernment to all, would doubtless be the first people in the universe. It is of the highest importance then to the acquisition of true glory as well as to the perpetuation of true liberty that the rising generation in these United States should be, without exception, well instructed. Surely the understandings of a free people, who already fill so great a space in the eyes of the civilized world—in a majority of whom, by our fundamental code, abides the sovereignty of the nation—and to whom in all time to come we must look for all the great products of the mind, ought to be well trained and carefully educated!

BETA.

Mrs. Colvin's Weekly Messenger.

"OUR FATHER."

There are few serious and thoughtful people, who have not felt the importance of the request made by the disciples to our Saviour: "Lord teach us to pray." The distance between man and his Creator is so immense, and there is something so awful in approaching voluntarily into his presence, that nothing but the most exalted views, or the most sinless purity, can seem to embolden natural man to hold regular communication with Him, who inhabiteth eternity. Opinions of this fearful kind, however, would have a tendency to destroy, or to corrupt all the principles of religion in the human mind.—They would teach either to excuse us, in our opinion, from the service of God, and thus gradually lead us to live altogether without "Him in the world;" or they would dispose us to approach him with the indistinct terror of slaves, to mingle the gloom of superstition with our religious service, and to worship him, "not in spirit and in truth, but with the dark and ceremonial rights of a constrained homage.

The model which is here given us of christian prayer is very different. It banishes at once from our imaginations all the fears so natural to morality. It is "our Father" to whom it teaches us to speak; it is that name so dear and venerable, which it brings forward, with all its associations to our minds; the name which all men have known, and in which all have been taught to trust—and which cannot be pronounced without awakening in every heart, the feelings of confidence, and hope and love.—The first law of our faith is—That we should love the Lord our God with all our heart and all our soul.—The second—that we should love our neighbour as ourselves—how beautiful both these precepts are illustrated in the form of the words we are considering, and how powerfully they blend in the same moment, benevolence to man with devotion to God.

The following is an extract of a letter, written by John Q. Adams, while he was minister to Russia, to his eldest son.

"In your letter of the 20th January, to your mother, you mentioned that you read to your aunt, a chapter in the Bible, or a section from Dr Doddridge every day. This information gave me great pleasure; for so strong is my veneration for the Bible, so strong is my belief, that when daily read and meditated upon, it is of all the books in the world, that which contributes most to make men good, wise and happy; that the earlier my children begin to read it, and the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes, that they will prove useful citizens to their country, and respectable members of society, and a real blessing to their parents.

"I advise you, my son, in whatever you read, and most of all, in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have, for myself, for many years, made it a practice to read thro' the Bible once in every year. I have always endeavoured to read it with the same spirit and temper of mind that I now recommend it to you: that is, with the intention and desire, that it may contribute to my advancement in wisdom and virtue. My desire is indeed but imperfectly successful; for, like you and St. Paul, I find a law in my members, warring against the law of my mind. But as I know it is my duty to aim at perfection, and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his spirit to strengthen my good desires and subdue my propensities to evil; for it is from him that every good and perfect gift descendeth.

"My custom is to read four or five chapters in the Bible every morning, immediately after rising from bed. It employs me about an hour of my time, and seems the most suitable manner of beginning the day. Every time I read the Bible, I understand some passages which I never understood before.

"It is essential, my son, in order that you may go through life with comfort to yourself

and usefulness to your fellow creatures, that you should adopt certain rules and principles for the government of your conduct and temper. Unless there be such rules and principles, there will be numberless occasions on which you will have no guide for your government but your passions. It is in the Bible you must learn these rules and principles."

INTERESTING VIEWS

OF CHRISTIANITY.

NO. 15.

If Divine Wisdom has really deigned to descend upon the earth, to enlighten mortal men, I must undoubtedly discover, in the doctrine of his Messenger, the endurable marks of this adorable Wisdom.

This grand subject demands the most profound meditation: I began by tracing to myself the characters which, in my opinion, this doctrine ought to possess, in order to appear conformable to the most pure light, of reason, and to add to that light, what the wants of humanity required, and what that light could not furnish.

I cannot deny, that man is a social being, and that many of his principal faculties have the state of society, directly for their objects. The gift of speech alone is sufficient to convince me of this. The doctrine of a celestial Messenger must, therefore, rest essentially upon the great principles of sociability. It must have the most direct tendency to perfect and enoble all the natural sentiments which link man to his fellow creatures: it must multiply and lengthen to infinity the cords of humanity: it must present to man, the most abundant and most pure source of his present and future happiness. Is there any principle of sociability more refined, more faithful, than that exalted benevolence, which, in the doctrine, of the Messiah, bears the uncommon and expressive name of charity? "A new commandment give I unto you, that you love one another.—By this shall all men know that ye are my disciples, if ye have love one to another.—Greater love than this hath no man that he lay down his life for his friend." And who were the friends of the Messenger? Men of all ages and of all places; he died for the human race.

In these repeated acts of brotherly love, in this sublime law of charity, do I not, shall I not, acknowledge the Founder and Lawgiver of universal society? In this grand example of beneficence, in this voluntary sacrifice, shall I not acknowledge the most true and most generous Friend of men?

The perfection of the heart is always an object of the highest concern: the heart is the universal principle of all the affections: a doctrine from heaven would not confine itself to the regulation of the external actions of men: it would also carry its happy influence into the most secret recesses of the heart. "You have heard, that it hath been said, Thou shalt not commit adultery; but I say unto you, that whosoever looketh upon a woman to lust after her, hath committed adultery already with her

in his heart." What, then, is this new doctrine, which condemns the crime thereof as well as the crime committed? It is the doctrine of that superior Philosopher, who well knew how man was formed, and that such was the constitution of his being, that a movement too strongly impressed upon certain parts of the brain, might insensibly lead him to criminal indulgence. This will be easily comprehended by the philosopher. The senseless voluptuary would at least feel it, could he perceive his own heart through the impurities of his imagination. But, I say unto you; it is the language of a Master; and what a Master! He spake as one having authority. The good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil. How simple the expression! how true, how admirable the thought! The good man;—not the great man; it is much better;—his good treasure—his heart—the heart of the good man.

There is no passion more inimical to the social spirit than revenge. There is none which more cruelly tyrannizes over the heart, where it has unhappily obtained possession. A doctrine from heaven would not, therefore, confine itself to the simple reprehension of a sentiment so dangerous and so unworthy of a social being: it would not confine itself even to demand of him the sacrifice of his resentments: far less would it allow him to retaliate: it would inspire him with the most exalted heroism, and teach him to punish the offender by acts of kindness. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you,—Love your enemies, bless them who curse you, do good to them who despitefully use you and persecute you.—For if you love your brethren only, what do you more than others?" And what motive is here proposed by the Author of a doctrine, so well calculated to ennoble the heart of the social being? "That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." The truly social being, therefore, does like Providence, dispense his favours. He does good to all men; and though he acts upon general principles, the exceptions from those principles, are likewise favours, and the greatest favours. Judicious in his distribution of the goods of Providence, he knows, when necessary, how to proportion them to the excellence of the beings to whom he distributes them. He incessantly advances towards perfection, because he serves a Master who is perfect.—Be ye perfect.

A doctrine which reprobates the very idea of revenge, and which allows the heart only a choice of favours, will undoubtedly enjoin reconciliation, and the pardon of personal injuries. The truly social being is too great, ever to be inaccessible to reconciliation and pardon. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother

hath aught against thee, leave there thy gift before the altar, and go thy way first be reconciled to thy brother, and then come and offer thy gift." Because the God of peace, who is the God of universal society, desires the sacrifices of peace. *To the altar*—it would profane it. *Before the altar*—it will remain there but for a moment. "How oft shall I forgive my brother? till seven times?" was the question of a disciple, whose soul was not yet sufficiently ennobled. Until seventy times seven, answered He, who always pardoned, because he had always occasion to pardon. A doctrine which breathed only charity, would apparently make toleration one of the first laws of the social being; for it would be contrary to the nature of things, that a social being were intolerant. Men as yet carnal, would dispose of the fire of heaven: Master, wilt thou—What reply does the Friend of man give to this inhuman, rash demand? Ye know not what manner of spirit ye are of: I am not come to destroy men's lives, but to save them." Shall men, therefore, who call themselves the disciples of this good Master, persecute their fellow-men, because they have the misfortune not to affix to certain words the same ideas with themselves? Will they employ fire and sword to—I cannot proceed—I shudder with horror—This dreadful night begins to be dispelled—A ray of light has penetrated into it—May the Sun of righteousness at last drive it from the world!

A doctrine from heaven must instruct man in the knowledge of those things which constitute his real happiness. He is a sensible being: he has affections: he must have objects to satisfy his desires: he must have objects to possess his heart. But what objects would such a doctrine present to a being, who lives upon the earth but for a few moments, and whose true country is heaven? Should this being, whose immortal soul swallows up time, and grasps at eternity, fix his heart upon objects which time can devour? Should this being, endowed with so great discernment, mistake the fleeting colours of the dew-drop for the brilliancy of the diamond? "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there your heart will be also." What more true, and what more sensibly felt by him who has the happiness to lay up for himself such a treasure! His heart is wholly there.—This man has already sat down in heavenly places. He hungers and thirsts after righteousness, and shall be filled.

If a doctrine from heaven prescribed any religious worship, this would be in direct relation with the nature of the understanding; and be equally suited to the dignity of a moral being, and to the majesty and spirituality of the Supreme-Being. "Learn what this means, I will have mercy, and not sacrifice. Mercy

—the thing signified, and not the sign. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit, and they who worship him, must worship him in spirit and in truth." In *spirit*—in *truth*. These two words exhaust every thing, and are themselves inexhaustible: but they may be forgotten: blind superstition never knew them.

But because man is a sensible being, and because a religion which would reduce every thing to pure spirituality, could not be sufficiently calculated for such a being; a doctrine from heaven would not fail to strike the senses by something external. This doctrine would therefore, establish an external worship; it would institute ceremonies; but their number would be small, and their noble simplicity and expression would be exactly appropriated to the particular design of the institution, and to the spirituality of internal worship.

MISSIONARIES.

It is not necessary that we should again tell the public that we are opposed to the missionary and money begging system, in all its various forms and different modifications; they are already acquainted with the fact: and our aim is to show that we have good grounds for our opposition. Were there one single good reason why a man should go with bare feet in Rhode-Island, in order to furnish the Indians in Hindostan with shoes; or why the children in Massachusetts should remain ignorant, that the rising generation of Ethiopians may become lawyers and doctors; or why the heathen over the great water are entitled to more attention than the heathen among our own population: were there one good reason for all these things, we would be silent. But it does appear to be absurd that any people should feed foreign paupers and let their own starve, or clothe foreign children and let their own go naked. It may be right but we cannot view it so.

The following letter to the Editor of the N. York Truth Teller, throws some light upon the subject; and enumerates many of the evils which arise from this method of genteel swindling. Many people will see reflected in it a portrait of their own vexations.—*N. Star.*

"I have the comfort of being united with a Gospel gossip—one of the most zealous and persevering members of missionary societies, &c. I am a poor man and have a numerous family to maintain, and in truth, have little to spare beyond the necessary support of my family, and the payment of my honest debts; yet my house is the continual resort of itinerant preachers, and my wife seems to think it her duty to entertain them on the very best, at whatever expense of time, attendance, and delicacies. Thus the necessary business of my family is often interrupted, my tea-caddie emptied, and many bills and demands created, which I find it really difficult to pay.

Of late a new grievance has still more dis-

tressed me. My wife must know all the missionary news, and has become a subscriber to several periodical works devoted to the cause, and a contributor towards several charitable projects, which I do not rightly understand; such as educating pious young men to be qualified for missionary purposes; and while my poor boys can scarcely be afforded three months schooling a year, at home, and lose much precious time for the want of shoes and stockings, my wife is knitting stockings for the Osage Indians! All this may be right for aught I know, but it is very discouraging. But I hate to quarrel with my wife about such matters, and as she reads your paper I have ventured to make known my grievances in this way, in hopes that it may catch her attention, and induce her to reflect a little on the subject. For my own part, I cannot help thinking that the education of our own children, and the comfortable provision for our families, is at least an equal, if not a superior duty. I will not say that this missionary spirit is an evil—perhaps these rambling, roving men do some good; but it is a fact that they are to me a much heavier tax than all my state and county tax. For my own part I have not been able to discover any great good which resulted from their labours, and I have sometimes ventured to say to my wife that I believed many of them might be more usefully employed at the plough. But she does not like to hear any such remarks, and I would not offend her for the world.

HUGH HUGGINS.

"THESE MEN ARE FULL OF NEW WINE."

In discoursing on this subject, we shall take the liberty of substituting the words *ardent spirits*, in the place of 'new wine'—and *ardent spirits* we shall consider as including all those *strong waters* that have a tendency to banish reason, destroy health, ruin property, and make a swill-tub of human flesh.

Do you see that man, with his gait unsteady, his head trembling, his face glowing like a sheet of flame, his breath as hot as a furnace, his tongue boggling at small words, and as it were covered with a mitten, his head full of confusion and his eyes full of rume, his strength impaired, and his thirst perpetual—that man is full of *ardent spirits*.

Do you see that man of law, often at the tavern and seldom at his office, who prefers brandy to Blackstone, and punch to pleading, whose practice is principally at the bar of 'mine host,' and whose causes prove ruinous to his own effects and those of his clients—that man is full of *ardent spirits*.

Do you see that man of physic, his saddle-bags filled with jugs instead of drugs, his horse standing all night at the tavern and feeding on post-meat instead of oats, who deals out opium for a cathartic, and jalap for anodyne, whose very appearance is a perpetual emetic, and whose breath is stronger than his medicines—that man is full of *ardent spirits*.

Do you see that man of divinity, whose face blushes with brandy and not for the sins of

people, whose 'conversation in the world' breathes of rum more than of heaven, whose ways, though he directs others in the straight path, are more devious than a Virginia fence, who, though he cautions others not to fall, often stumbles himself—that man, altho' a di-aine, gives strong suspicions of being full of ardent spirits.

Do you see that farmer, with his fences prostrated, the boards hanging loose on his buildings, his windows stuffed with old hats and cast-off breeches, his jug going six times a week to the store, his crops consumed before they are raised, his cattle sold under the hammer, his children in rags, and his wife in tears—that man is full of ardent spirits.

Do you see that mechanic, who is any where but in his shop, who supplies his customers with promises instead of work, whose tools are out of order, and whose stock has run down his throat; whose eyes are red with drink and not with working o'nights, who prefers a seat at a tavern to a bench in his shop, who mars his customers' work instead of making it—that man's principal desire is to be full of ardent spirits.

Do you see that labourer, looking for work, and praying devoutly that he may not find it, his coat hanging in strings and his unmentionably ragged, who would sooner labour for whiskey at the rate of fourpence a day than work for cash at good wages, who carries home a bottle of blue ruin for the ruin of his family, who beats his wife and starves his children—that worthless being is full of ardent spirits.

Finally,—Do you see that pot-valiant fellow who being constantly hot with liquor takes fire on the slightest occasion, who is always in a brawl and ready to draw his fist at a moment's warning, who has generally on hand a case or two of assault and battery, with a black eye and bloody nose as principal witnesses—that fellow gives unquestionable evidence that he is full of ardent spirits.

We take the liberty to make the following extract from the letter written to the Editor by Rev. Mr. Murray of Norway, (Me)

Norway Jan. 21, 1828.

Dear Brother,—I have taken a residence in Norway, since I saw you, and am much pleased with the society and prospects in this place. I have visited Bethel, Rumford, Woodstock and Bridgeton, and have found many in those towns, who were ready to "stand in the ways and see;" and inquire for "the right way, that they might walk therein." It seems, that "God who commanded the light to shine out of darkness, hath shined in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." Indeed, the prevalence of the gospel in this section of our happy country, is encouraging to the hearts of the children of Zion, and I do earnestly pray that it may still prevail, until all God's ransomed children shall be made wise unto salvation."

Christian Intelligencer.

Extract of a letter from Rev. A. Dinsmore of Poland, to the Editor.

"I am now constantly employed in Minot and Poland three fourths, and in Lewistown, one fourth of the time, for the coming year, where great and increasing attention is paid to religious matters, notwithstanding enraged bigots have hurled their thunders as terrific as those of the Vatican, at the devoted victims of their indignation. In this quarter, liberal and ennobling views of God and his paternal dominion, appear especially to gain the assent of youthful minds, and to be gaining a gradual, but sure ascendancy among all, over whom the "traditions of the fathers" do not exert a power superior to scripture and reason. How sad is the thought that so few of those whose earthly sun is setting to rise no more, and who, if any, need the consolations of enlightened christianity, can disengage their minds from the entanglements of a system in which they have been indoctrinated through a long life,—a system which must chill every delightful hope, and fill the heart with unutterable anguish."

Gloucester, (Mass.) Jan. 11, 1828.

BR. DREW.—Intelligence concerning the progress of truth cannot but be interesting to you & your numerous readers. By the desire of a number of individuals, I was induced to visit the province of New-Brunswick. In the course of my journey, I passed through several towns where the good tidings were never proclaimed. I spent a sabbath at Columbia, and was kindly received by a venerable brother whose name is Wass. A very respectable audience attended meetings here, and by their dignified attention, appeared to take a deep interest in what was advanced. There are a number of believers in Machias, Jonesborough, and Cherryfield. Should any of our brethren in the ministry be disposed to visit this section of the country, they will be most cordially received and liberally compensated. From these places to the province is almost one continued scene of desolation.

You perceive by the date of this letter that I have again returned to this place. I am now in the midst of a modern revival and have every opportunity I could desire of witnessing the craft by which these excitements are produced. I have attended one or two of their meetings and was astonished to hear the injunction, to, hate father and mother, sister and brother, wife and children, literally and zealously enforced. From some specimens, of which I have been an eye and an ear witness, I am authorised to say that this preaching is reduced to practice. It has had a tendency to render alien to each other, those who ought to be perpetual friends. There are two, who are coadjutors in this grand work and they have succeeded to a miracle in driving reason from her throne.—Part of the dupes of their machinations are absolutely driven to distraction and the rest are not much better. Whispering meetings have been appointed; I do not know, that they darken the room. The

sheep are then separated from the goats. The unbelievers, in their unreasonable dogmas, are then directed to leave the room. This, they consider a prelude to an eternal separation in a future world. Thus the husband is separated from the wife, brothers from their sisters and children from their parents. By the most terrific representations and dolorous sounds, they work on the passions of the credulous multitude. Females of weak nerves are the most susceptible of those impressions which they call divine. But few, who are guided by reason and reflection, are affected with any other sensation than that of pity. The Universalist Society stands as an immovable rock amidst the surrounding billows. The enemy attack them in vain. They stand as a formidable phalanx and successfully resist the storm of opposition. This is the Ararat, from which the trumpet of the everlasting Gospel in its purity first sounded in America. The opposers are still striving to daub up the walls of Jerico. The Hittites and Amorites and Moabites are determined at all hazards to support their traditions. The war is now raging between scripture and reason on the one hand, and superstition and ignorance on the other. This Society is gradually gaining strength. Dr. Jones' Society is in a flourishing condition. Dr. Leonard's Society is well united. To the real christian and philanthropist the prospect is encouraging. Let us my friend rejoice together that God is on the side of truth; it will therefore prevail.

Yours, &c.

F. MACE.

ibid.

DEDICATION.

The dedication of the Church at Middleville, N. J. took place, on Friday the 1st instant; the Rev. Abner Kneeland, preached the dedicatory sermon—services commenced at 11 o'clock, A. M. This as we believe is the first Universalist Church in the state of New-Jersey. It is situated five miles from Newark and about six miles from Elizabethtown.—We hope that this beginning to disseminate liberal principles in that state will be abundantly successful.

Universalism at Washington.

By a notice in the United States Telegraph of December 15, we learn that our indefatigable brother, T. Fisk was to preach on Sunday the 18th, at the capitol, in the Representatives' Hall. It is well for the friends of truth that we have those among us, who are capable of defending the faith before the more enlightened portion of our citizens, and who have sufficient enterprize to carry the spiritual warfare into the camp of the enemy. We trust the stripling of Israel will contend valiantly and successfully.—Gos. Ad.

A new Society of Universalists has recently been organized in the village of Sahina.

The Christian Intelligencer announces the recent formation of a Universalist Society in the town of Phillips, Maine.

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, FEB. 9, 1828.

UNCLE JOSEY.

We have received another communication from this careful uncle, who appears extremely unwilling that we should read and construe the language of the inspired penman for ourselves; and is evidently desirous to afford us some aid in dispensing with a branch of christian doctrine, which to our understanding, is plainly taught in the scriptures, and corroborated by the plainest dictates of reason and philosophy.

Although we cannot, at present, feel that we need the interposition of his superior wisdom and experience, yet we are willing to allow him all the credit which is due to such as are desirous to dictate the faith of others, and at the same time, carefully conceal their own; at least, in some essential point. As he has at length condescended to dispense with the necessity of *positive knowledge*, and concluded to improve the evidences of *nature*, history, geography, commerce and the relations of travellers, to support the belief of the divine existence; the existence of conspicuous persons and places; and of the scriptures, for the creation of man, the life and characters of the Patriarchs, with the life, miracles and crucifixion of Christ; there is yet some hope, that by carefully consulting his sayings, as recorded by the Evangelists, he may be convinced that the equal happiness of all men at death is no where taught by the immaculate Founder of our religion, but the reverse.

The doctrine of future punishment has never been with us, a subject of controversy; nor do we wish to enter upon a discussion of its merits. We say this for two reasons—1. We have never discovered a willingness on the part of those who have opposed it, either to state *distinctly* their own sentiments, or to meet the arguments of their opponents with candour and fairness. 2. There are others who have written with much ability in defence of a limited future punishment, whose arguments have not been answered; and although they have invited those who disbelieve in any punishment beyond this life, to an honourable and fair discussion of the subject, they have, as yet, shrunk from the contest. Now if *Uncle Josey* really wishes to discuss this interesting question, why does he not accept some one of the challenges by Messrs Wood and Hudson? Perhaps he may think that they possess too much ability for him, and is desirous to try his strength and skill upon a weaker fortress, and therefore has selected us—If so, and it will afford him either pleasure or profit, we will offer him the following proposals; which will place us on equal footing—

1. Our antagonist knows us—We must therefore have his private signature; and if he desires it, we will make no use of his name while the controversy is pending.

2. Our antagonist shall state distinctly, whether he *does* or *does not*, believe that all men will be *equally* happy at death: Whether he *does*, or *does not*, believe in the intellectual existence of the soul, and its capacity to enjoy or to suffer, in a state, *intermediate*, between the dissolution of the body and the general resurrection, as described by St. Paul, in 1. Corinthians xv. chap.

3. We will engage to declare our belief on all these points with equal clearness, and publish them both in the same paper, as points of strict adherence throughout the whole controversy.

4. Each party shall occupy the same space in the paper for the defence of his own sentiments, and in opposing those of his antagonist.

5. No unkind, indecorous, or aggravating language shall be employed by either.

We make these proposals, not because we are desirous of such a controversy, but because our correspondent appears desirous to draw us into a discussion upon the question of future punishment. We have no fears of the result; nor do we believe that controversies of this nature are of any great service to the cause of truth; especially, as they are generally conducted. Not doubting, however, that a cool and dispassionate argument might be attended with beneficial effects, we will consent to enter the field, armed with no other weapons than those of scriptures, history, philosophy and reason, and defend our own sentiments and oppose those of our antagonist, according to the best of our limited ability.

We beg leave to inform *Uncle Josey* that we would insert his communication and furnish a reply, were it not for our conviction that its style would demand more severity than we are willing to employ; besides, it contains no solid argument in relation to the question at issue.

N. B. A note from our correspondent, signifying his desire to engage in the discussion, as here proposed, will be cheerfully acknowledged.

Editor.

OUR PROMISE.

In No. 14, of this paper, we engaged, at some convenient time, to point out what we conceived to be the errors of a communication, signed J. F. M. That time having at length arrived, we hasten to redeem the promise.

On page 110, the writer tells us 'that the doctrine which supposes God to have given his creatures power to obtain eternal life—to attain future felicity, by performing a round of duties, both troublesome and perplexing—is *productive of infelicity, and on that account, defeats the aim of the Deity and of mankind*; in consequence of its disregarding the affairs of the world, and teaching people to direct their measures to some fantastical happiness beyond this mortal state.'

We have not given the exact order of his language, but we have given the language, sentiment and meaning. Upon this we remark—

1. That no real *DUTIES*, can, in truth, be said to be *troublesome or perplexing*; for the path of duty is the path of happiness. In this truth, both reason, revelation and experience perfectly harmonize. For notwithstanding there may be obstructions to the performance of some duties; yet the consciousness that they are the real duties which religion enjoins, renders their performance a source of real happiness.

2. The belief, that the performance of these duties will aid us in the *attainment of future felicity*, cannot be a source of *infelicity*, but must, of necessity, heighten the pleasure of their performance. Nor does such a belief appear to militate in the least with the scriptures, which assure us that "Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come." But,

3. Supposing the performance of such a round of duties would not afford the subject any happiness, but were a source of real perplexity, (which is evidently a great mistake,) would this *defeat the aim of the Deity*?—It could not; unless the Deity aimed to have the performance of such duties contribute to the happiness of the subject; and the result was different from what the Creator intended!—Again—If the *aim or intention* of God be capable of being frustrated by man; pray what confidence can J. F. M. repose in the revelation of his purposes in the gospel?—We are persuaded that our correspondent must have written in haste, and without much reflection upon the sentiments which he advanced; for they are here, altogether unlike those of his other sentimental communications which we have published.

As the communication now under consideration contains other particulars, still more objectionable, in some respects, than the one we have already noticed, we shall defer further remarks till another opportunity.

(TO BE CONTINUED.)

FOR THE TELESCOPE AND MISCELLANY.

EQUALITY OF GOD'S GOODNESS.

It is the opinion of some of the religious professors of modern times, that God is not the friend of all mankind. They say, that he has a certain number of people, who are objects of his favour, while the rest are consigned to never ending wo, in that world, which is to come. Now in order to examine this doctrine let us consider the work of God in the creation and declaration of scripture, that we may perceive whether there be just foundation to it. The Bible, to which the espousers of this doctrine will agree to refer, plainly declares, in the several books of which it is composed, that God sendeth his rain upon the just and unjust, and causeth his sun to shine upon the evil and upon the good." The creation plainly promulgates the same truth. Does not the glorious luminary of heaven, declare the goodness of God in the diffusion of light to a benighted world? Does not the plentiful supply of provision observable in the creation for

man, beast, bird, fish, insect, proclaim his unbounded inexhaustible munificence? All nature conspires to convince man that God is the unchangeable friend of all mankind, that he is "good to all, and that his tender mercies are ever all his works." This the whole universe plainly evidences. All things which exist plainly show his infinite power, goodness, and parental care. If we survey the heavens, we are filled with astonishment at the magnitude and constant rotation of the celestial bodies. Planets, stars, and comets roll on in their courses, by those laws which God their author, originally ordained. The blue serenity of heaven, where fleecy clouds come floating through the ethereal regions, is an exemplification of the mildness and mercy of the great Jehovah. In the vast and boundless ocean, where myriads of piscatory tribes wander uncontrolled and invisible, we see the grandest monuments of the power of the Almighty. The laws by which the planets are governed, are a monuments of his knowledge and wisdom, and lead us, when we contemplate them, to burst forth in the language of the Jewish bard, "When I consider the heavens, the works of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him, and the son of man that thou visitest him?"

Who, then, will agree to the opinion, that God is not friendly to all mankind? Who, that takes a survey of the goodness of God in the creation, will refuse to say that "the Lord is good to all, and that his tender mercies are over all his works?" When there are so plain evidences of the equality of God's benevolence, what man can say, that he is not the friend of all mankind?

In meditating on the effects plainly springing from a belief that the Creator of the world is a being of partial goodness, it appears, that his belief is productive of very bad consequences. It renders the person giving it credence of the same disposition or bent of mind, which it ascribes to the Creator. For it is a natural consequence. If a person believe, that God is a being of vindictive wrath, as the advocates of endless misery declare, he will hate God, and all mankind. Because it is natural. But, if he believe, that God is good to all, he will be so too. This also is a natural consequence.

Now, if we consider these things, we shall find, that the belief, that God Almighty is more favourably disposed to some of his creatures, than he is to others, is not only false, but also immoral, and so deserves to be discountenanced by all lovers of truth. In the room of this doctrine, it ought to be inculcated, that "God is good to all, and his tender mercies are over all his works." This doctrine is plainly taught by the scriptures, and by reason or the light of nature. And if this be taught, the consequence will be, that people will love God and also all mankind; and in short, do all the good in their power, it being a natural effect.

J. F. M.

FOR THE TELESCOPE AND MISCELLANY.

SKETCH OF A SERMON.

"And lo the angel of the Lord, came upon them and the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them fear not, behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Saviour which is Christ the Lord."—LUKE ii. 9—11.

[Continued from page 176.]

If temporal peace, be as we have seen, attended with such happy consequences, notwithstanding its liability to interruption, how should we rejoice in that perfect peace which shall effect the heart, the mind, the life of man; his happiness in time, his happiness in eternity. If then, as followers of the Prince of Peace, you feel it your duty to maintain this so far as it can be, and thy country's good promoted; if you justly condemn him who does not strive to perpetuate this; What shall we say of ourselves, when we refuse to cultivate peace of mind, peace of soul, in ourselves, and in others—in the family circle, among brethren, throughout the world—and this by enlightening the understanding—this by our moral and religious instructions, enforced—sent home by living examples of wisdom and piety!

2. How would you condemn the ingratitude of him, who should become unmindful of the Saviour of our country and unthankful for his virtues and his faithfulness? *Much more* should we our own hearts, if ever we forget our dear Redeemer—the Captain of our salvation—our Leader to perfect freedom—to the liberty of the children of God.

Do you hold dear to you as life itself, the privileges purchased by the blood of your fathers? you do well.—But infinitely more dear should be to us the gifts and blessings, purchased by the blood of Christ; he who hath suffered the just for the unjust that he might bring us to God; whose blood cleanseth from all sin and by whose stripes we are healed.—Well may we, yea, we ought to rejoice in the downfall of bigotry and superstition, tyranny and oppression, either among ourselves or others, yet there is far greater occasion of rejoicing in the anticipation of that day, which is fast rolling on, when every vestige of sin shall be utterly destroyed, when its very root shall be consumed and with it, all its branches; when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ, and he whose supreme right it is, shall reign forever and ever. With these sentiments impressed upon our minds, ever may we look to him as a complete and all-sufficient Saviour.—A true friend, found faithful unto death. Realizing that the peace he gives, is like a river, the righteousness thereof like the waves of the sea; Believing that he will finally remove the face of the covering cast over all people; and the veil that is spread over all nations; that sin and unbelief will be destroyed; death eternally vanquished; its slumbering millions come forth—be united to their immortal spirits—judged and rewarded according to their works; and in the dispensation of the fulness of times gathered together in him, reconciled to God

made forever holy and forever happy—we cannot but feel most sensibly that the birth of one so exalted and divine—engaged in so important a work, and who will accomplish such a glorious end—was, and forever shall be, good news to all—*infinitely good!*

For our hope in the coming of this event we rest upon the word of Sacred Truth, which unequivocally declares, "this corruptible must put on incorruption; this mortal must put on immortality." Who (i. e. Christ) will change our vile bodies and fashion them like unto his most glorious body. And "as in Adam all die even so in Christ shall all be made alive." and "God hath given him power over all flesh that he should give eternal life to as many as God hath given him." God was in Christ, reconciling the world unto himself.

When these prophetic declarations are fulfilled, then, and not till then, shall he have finished the work given him to do; and see of the travail of his soul and be satisfied.—A world redeemed, clothed in garments of salvation shall chaunt the endless honours of his name, and forever shout, he hath redeemed us unto God by his blood.

Such my brethren are some of my reflections, while contemplating the birth, the life, sufferings, death, resurrection and ascension of him, whose birth we have this day celebrate.

If angels desired to look into these things, never, never may we, who are its subjects, become indifferent to its treasures. If they shouted, glory to God! in view of his coming, ever may we glorify him, in our spirits and our bodies which are his.

Fearing nothing with slavish fear, fearing God alone; listen to those heavenly messengers which speak to us in revelation, receive their good tidings, strive to live worthy of its joys.

O blessed Saviour! once the babe of Bethlehem, now the King of kings! Come, O come, and "with us, in us ever dwell." Ride on victorious Prince, conquering and to conquer, till every knee shall bow; kiss thy mild sceptre, and embrace thy cross.

Then, in every deed, shall all thy glory shine round about them—and all forever live upon the love of holiness: the love, the peace of God. Thine O Jesus shall be the honour; man's the ceaseless bliss.

Poetry.

FOR THE TELESCOPE AND MISCELLANY LINES

WRITTEN IN THE ALBUM OF A YOUNG LADY WHO WAS
A TEACHER OF YOUTH.

Much valued friend, while science you explore,
And the young pliant mind to virtue bend,
May Heaven on thee His choicest blessings pour,
And Peace, and Plenty, on thy steps attend.

And may the tender youths to thee consign'd,
Flourish and grow beneath thy nurt'ring hand,
And may no chilling frost, or adverse wind,
Blight their young petals e'er they can expand.

May easy health, invigorate thy frame,
May Truth, beam on thee with refulgent light,
May nothing quench the pure ethereal flame
But may it glow, with lustre ever bright.

And when this world, and all its toils are o'er
Its pleasures, and its pains, alike unknown,
May thy fair spirit with glad rapture soar,
And make a jewel in thy Father's Crown. E.

SERMON.—Having been politely favoured with the Sermon delivered by Rev. Mr. RAYMER, at *Monroe*, and subsequently at *Hartford*, I take this method to tender to him my sincere acknowledgements for the friendly notice he has been pleased to bestow. After having carefully perused the Sermon, I am fully impressed with the conviction that it is well calculated to advance the knowledge, and subserve the interests of the Redeemer's kingdom in the world; and as such, hope it may be extensively circulated and attentively perused.

We beg leave to welcome our respected friend and brother to the field of labour among us, and to accompany him with our best wishes for his temporal and spiritual prosperity and happiness, and for an extensive sphere of usefulness in the ministry of reconciliation.

D. PICKERING.

Married,

In this town on the 1st inst. by Rev. Mr. Wilson, Mr. John P. Hazard, to Miss Sarah A. S. Bowen, all of this town.

On Sunday evening last, by Rev. Mr. Pickering, Mr. Thomas Brown, to Miss Hannah H. Bean, all of this town.

In Newport, Mr. Thomas A. Townsend, to Miss Mary Ann Burroughs.

Died,

In this town on Tuesday morning last, Mrs. Harriet Dyer, wife of Mr. Benjamin Dyer, jr. in the 24th year of her age, and daughter of Major Alexander Adie.

In North Providence, on the 5th inst. Ann P. Armington, in the 13th year of her age, eldest daughter of Mr. George Armington.

In Situate, on the 31st ult. very suddenly, Philip M. Fiaks, Esq. aged forty five.

In Smithfield, on Wednesday last, Mr. James Snow, son of Mr. Edward Snow, aged 15 years.

THE GOSPEL PREACHER.

The February No. of the Gospel Preacher is unavoidably delayed until the latter part of next week.

TO SUBSCRIBERS.

Mr. ANTHONY DEXTER, is authorized by us to receive subscriptions and money on account of the Telescope and Miscellany, & The Gospel Preacher; and his receipt will be good for all money paid him on our account.

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NOTICE.

Subscribers to the Telescope and Miscellany, are respectfully informed, that the time (6 months from the commencement of the Volume) allowed for making payment in advance, has nearly elapsed, and are hereby notified, that unless payment be made within that time, \$3 will be demanded, without discrimination. We hope, therefore, that all who wish to avail themselves of the advance terms, will take due notice, and attend to the same without DELAY.

JUSTICES' BLANKS,

OF EVERY DESCRIPTION FOR SALE AT THIS OFFICE.

The Gospel Preacher.

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FOR DECEMBER, 1827.

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SERMON, 2. Psalm cxix. 89, 90.—*Forever, O Lord, thy word is settled in heaven; Thy faithfulness is unto all generations; thou hast established the earth, and it abideth.* B the same.

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SERMON, 5. Psalm xli. 7.—*Sing ye praises with understanding.* By David Pickering Pastor of the First Universalist Church in Providence, R. I.

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